



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha (suddenly/whereas) the Heaven <sup>w</sup> slit-she <sup>y3546</sup> .	إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾
2. And it <sup>w</sup> listened-she <sup>y</sup> for her Lord and <i>huggat</i> (had been made to comply-she <sup>y</sup> ).	وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And edha (suddenly/whereas) the Earth <sup>w</sup> (had been) extended-she <sup>y</sup> .	وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And thrown-she <sup>y</sup> what (is) in it <sup>w</sup> and <i>takballat</i> (iteratively emptied-she <sup>y</sup> ) [it <sup>w</sup> ].	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And listened-she <sup>y</sup> for her Lord and <i>huggat</i> (had been made to comply-she <sup>y</sup> ).	وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O, you the mankind: verily you <sup>g</sup> (are) a toiler to your <sup>t</sup> Lord a toiling; so [you <sup>s</sup> ] (are) a meeter (to) Him.	يَتَأَيُّهَا الْإِنْسُ: إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَهَلْ لَّيْكَ ﴿٦﴾
7. Then as-to whomever <i>oteya</i> ([he] had been accorded) his book by his <i>yamene</i> (right-hand <sup>w</sup> ).	فَأَمَّا مَنْ أَوْقَىٰ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
8. So shall ([he] be made to) account an easy accounting.	فَسَوْفَ يُحَاسِبُ حَسَابًا يَسِيرًا ﴿٨﴾
9. And [he] transposes <sup>3547</sup> to his family <i>masroran</i> (he who is gladdened).	وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾
10. And as-to whomever <i>oteya</i> ([he] had been accorded) his book beyond his back.	وَأَمَّا مَنْ أَوْقَىٰ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
11. Then [he] shall call a <i>thoboran</i> <sup>3548</sup> (utter-ravage).	فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾
12. And <i>yassla</i> <sup>3549</sup> ([he] shall be broiled on/by) a <i>Sa'era</i> <sup>w</sup> (intensely kindling Fire) <sup>w</sup> .	وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾
13. Verily he [was] in his family <i>masroran</i> (he who is gladdened).	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
14. Verily he presumed that never <i>yaboora</i> <sup>3550</sup> ([he] retrogressively relapses).	إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾
15. <i>Bala</i> <sup>3551</sup> (indeed-not)! Verily his Lord [was] by him <i>Baseeran</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	بَلَىٰ إِنْ رَيْدَهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾
16. So not <sup>3552</sup> ! <i>Oqsemo</i> ([I] oath) by the twilight.	فَلَا أَقْسِمُ بِالْشفقِ ﴿١٦﴾

<sup>3546</sup> To be pondered here is the word "شفت" and the "الإنشقاق" extends lengthwise! What is the significance?

<sup>3547</sup> That is repair or return!

<sup>3548</sup> The word "ثُبُورًا" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*! See إعراب القرطبي، and القرآن لمحمود صافي!

<sup>3549</sup> The word "يَصْلَى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>3550</sup> The word "يَحُورَ" means *retrogresses relapsing to an inferior or lesser phase*! See اللسان!

<sup>3551</sup> The word "bala" = "certainly-not" is absolutely *not* synonymous to "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

<sup>3552</sup> For this "لا" by consensus is a negation particle, see الدر المصون، احمد حلي. Also for the oath, see (S56:75-76)!

17. By <sup>3553</sup> the night and whatever <sup>3554</sup> [it <sup>x</sup> ] cinctured <sup>3555</sup> .	وَاللَّيْلَ وَمَا وَسَقَ ۖ
18. By <sup>3556</sup> the moon <sup>x</sup> and <i>edha</i> (suddenly/whereas) <i>ittasag</i> <sup>3557</sup> ([it <sup>x</sup> ] had attained fullness).	وَالْقَمَرَ إِذَا اتَّسَقَ ۖ
19. Surely you <sup>z</sup> (shall) embark <i>tabaqan</i> <sup>3558</sup> (hierarchy/rank) after <sup>3559</sup> <i>tabaqen</i> (hierarchy/rank).	لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ۖ
20. So what (is) for them, not they <sup>z</sup> believe.	فَمَا لَهُمْ لَا يُؤْمِنُونَ ۖ
21. And if (had been) recited on them The Qur'an <sup>x</sup> not kowtow they <sup>z</sup> .	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۖ
22. Rather who <sup>f</sup> they <sup>z</sup> disbelieved they <sup>z</sup> deny.	بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۖ
23. And Allah (is) knowinger by what they <sup>z</sup> cache/cognize.	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۖ
24. So <i>bashsherbhom</i> <sup>3560</sup> (let-you <sup>s</sup> tell pleasant tidings to them) by a painful torment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۖ
25. Except whom <sup>f</sup> believed they <sup>z</sup> and they <sup>z</sup> worked the righteous works for them remuneration other than diminishing/ceasing. <sup>3561</sup>	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۖ

<sup>3553</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّارِ عَاتٍ,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning!

<sup>3554</sup> The particle “ما” is an *infinitive* particle, although it could be *connective* particle! See إعراب القرآن، لمحمود صافي!

<sup>3555</sup> The word “وسق” as *noun*, basically means “a camel’s load,” about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq’s people! And “وسق” or “اتسق” as *verb*, means *burdened* or *carried*. And “وسقت النخلة” = the date-palm had fruited a lot more than normal! Also as a *verb* means: (1) set, (2) included or encompassed or *cinctured*! See اللسان!

<sup>3556</sup> See footnote 6429 above regarding “by!”

<sup>3557</sup> The word “اتسق” means attained its fullness, i.e. became full-moon! See اللسان!

<sup>3558</sup> The word “طبق” could stand for *more than one meaning*: (1) *situation*, (2) *hierarchy*, (3) *rank*! That is to say: you shall embark *with respect* the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank! See القرطبي!

<sup>3559</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>3560</sup> See the *Lexicon* attached to this *Translation* for *bashshara*/youbashsharo/*mubasheron*=إبشرا/يُبشِّرُ/مُبَشِّرٌ

<sup>3561</sup> The word “ممنون” means *simultaneously* neither diminishable nor ceasing!